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THEOSOPHIST

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Official Organ of THE THEOSOPHICAL SOCIETY in America

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OCTOBER ★ 1938

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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## “The Really Important Thing...”

You may remember how, very early in the life of the Society, one of the Masters wrote to Mr. Sinnett that They do not come out of Their age-long seclusion simply to teach a few people in an occult club. To Them, the teaching of the Brotherhood of man, the acceptance of that teaching, the willing work to forward the life of Brotherhood, the readiness to sacrifice all for the sake of human evolution and the higher conditions of life, that is the greatest object of the Society; and knowledge is only valuable as it makes one more effective in carrying that message to the world. And so, as it was put to Mr. Sinnett, the really important thing for the Society is: To teach and to live Brotherhood.



ANNIE BESANT

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# THE AMERICAN THEOSOPHIST

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## Annie Besant

(October 1, 1847 — September 20, 1933)

BY DR. GEORGE S. ARUNDALE

THE more the years pass the greater will be our recognition of Dr. Besant's outstanding preeminence in the nineteenth and twentieth centuries. Some already in part know her for what she was — and is. But the world as a whole is too near to her time to be able to perceive that her fiery life caused the funeral pyre of dross to burn with multiplied intensity.

Youthful ardor and dedication to great causes were hers even while she was in her teens. While she remained young in years she was really young, greatly young, as is hardly the case with most young people today. But her supreme claim to immortality in the history of the world, in this latest of her incarnations as in many incarnations preceding it, was the splendid fact that right up to the very last, when she was in her eighties, she retained that youthful ardor and dedication to great causes, beautifully mellowed by the stormy life which was hers throughout. She was always young, and fulfilled the spirit of youth by endowing her own youth with wisdom and compassion, so that youth eternal will be hers forever, whatever her physical age in terms of illusory time.

Whenever a great cause needed the life she could give, and which she felt she had the duty to give, she veritably incarnated in that cause. It became a body of her soul. In the earlier years she incarnated in the cause of the poor of London, and in the great ideals for which Charles Bradlaugh so magnificently fought. And then came the great remembrance of her past through reading *The Secret Doctrine*, followed by the dramatic renewal of her age-old friendship with H. P. Blavatsky.

Theosophy and The Theosophical Society then became the heart both of her maturity and of her old age, knowing as she did that the one is the

Wisdom of Life, while the other is the greatest nucleus in the outer world of Life's Universal Brotherhood. Indeed, she felt for long she had known Theosophy in lives gone by, and that in the cause of brotherhood she had worked in many Theosophical Societies in the past.

Her great work in India flowed naturally from all she had done from the very beginning of her public career, and the strength both of Theosophy and of The Theosophical Society grew because of her unique example of dedication to the cause of India's renaissance. Had not adverse influences prevented she would have added the triumph of Indian Home Rule to the many other victories she achieved in the course of her long life.

When she became very old, and no longer able to stand in the forefront of the battle for the Right, her thoughts turned once more to the poor whose loyal friend she was throughout her life, but very specially during her youth. Constantly, as she lay at Adyar gradually withdrawing from her worn-out vehicles, she impressed upon those of us who were privileged to be near her the duty we all owe to the poor and helpless, including animals, and to the young. She was eager that the world should do far more for the poor, and she would often tell us of her own work among them in London. The Besant Memorial School embodies the memorial she would prefer to be established by all who value her and the life she lived.

October 1 was her birthday, and we who strive to follow humbly in her footsteps regard the day as sacred, as an occasion for a rededication to that Truth which, in its many forms, she so nobly and perfectly served.

(From *The Adyar Library Bulletin*, October, 1937).



# The Perfected Men

BY CLARA CODD

PERHAPS the most beautiful and inspiring truth which Theosophy has brought back to men is that of the existence of those Elder Brothers of ours Who, purified in the fire of suffering, and strengthened by the experience and wisdom gained through many lives, still remain with us, guiding unseen, as far as They may guide them under the Law, the course of human events; and watching, almost as a mother watches her growing child, the gradual growth of every human soul towards happiness and fulfillment. The thought fills in at once the apparent vacuum between man and God. Sometimes the Master seems something like one of the 'Heroes' of Ancient Greece, the mediators between man and God. The Heroes were said to carry the prayers and desires of men to the gods, and to take back to men the decrees of the gods. He, the Perfect One, who once suffered under the discouragements and illusions of the way towards bliss which we are all treading, is truly a Mediator, for He reveals to us the humanity of God, and also reminds us of the divinity of man.

What are They like, these blessed Ones? Many of Them still retain a physical body, living here on this sorrowful star that They may help us here too. But H.P.B. told us not to think of Them as far-away stars, for They are men, great beyond our understanding, yet still men. In the early days of his apprenticeship Colonel Olcott thought of them as of some kind of spirit-guides. But his future Master wrote to him in a letter: "I am not a disembodied spirit, brother; I am a living man; gifted with such powers by our Lodge as are in store for yourself some day. I cannot be with you otherwise than in spirit, for thousands of miles separate us at present. Be patient and of good cheer, untiring laborer of the Sacred Brotherhood. Work on, and toil too for yourself, for self-reliance is the most powerful factor of success. Help your needy brother and you shall be helped yourself in virtue of the never-failing and active law of compensation!"

Besides the Colonel, I have met only one man who has seen more than one of the great Adepts in Their physical bodies, the late Bishop Leadbeater. Often have I heard him describe Them, both at the famous roof meetings at Adyar, and also in the still more intimate circle which he gathered round him in the Manor in Australia. He knew Them so well, he held Them in such wonderful reverence and love, that his very voice altered when he spoke of Them, and he made his

hearers enter an unimaginable world of glory and power.

Once at a Monday night meeting at the Manor, when, as usual, all his boys and girls were seated at his feet, and we older people were seated round on chairs, he spoke so radiantly of the "Brothers," as They always called Themselves, that we could not speak afterwards, but silently went to bed with shining hearts. I remember much of what he said then.

He asked us to picture what we might see should a Master of the Wisdom enter that room, which, he said, was "just possible but not at all likely." We would see no definite, external peculiarity, for the Master was a man like ourselves, but we would see a very splendid, beautiful, dignified person. Since the Master has long ago transcended any personal karma which might bring deformity or disease, He would possess a perfectly healthy and striking-looking form. The chief difference between ourselves and Him would lie in the expression of His eyes, those "windows of the soul."

There were three things which we would always see in the eyes of a Master. First, an expression of very high purpose. The thoughts of the Master are always fixed upon very high and impersonal aims, and this would lend His eyes a far-away, starry expression, inexpressibly noble and grand.

Secondly, they would shine with a great benevolence, for He was always kind. We must not think that He could not smile and be quite humorous on occasion. The Master would never make fun of anyone or laugh unkindly, but He would sometimes poke mild fun at one of His disciples who was taking himself too seriously, or be merry, for example, with children.

The third thing we would observe was an expression of great certainty and peace. However hard the road was, however dark the way, the Master could help us with utter certainty and peace, for He really knew the ends of life, and that however long that way might be, one day it would surely bring all mankind to fulfillment and bliss. That splendid power to help He had won by tremendous experience and heroic efforts in past lives.

So there They always are, watching, trying to guide the affairs of nations if only They are permitted by human free-will to do so; fostering every good, inspiring the elect amongst men to lead the others to better things; through the

(Concluded on page 228)



# The Essentials of Theosophy

(Notes of two talks presented in a series under the above title at the Summer School of 1938.)

BY WILLIAM J. ROSS

## I

### The Study of *The Secret Doctrine*

I TRUST that I am not sufficiently depraved to believe in the total depravity of man; for many of his supersimian traits and for some of his simian qualities I have profound admiration; but in candor we must own, I believe, that *wholly disinterested* pursuit of truth is very rare. We humans desire indeed to be regarded devoted lovers of truth and we flatter ourselves that we are such in fact; sometimes we are, but, in general, we are not; in general, we prefer something else; . . . we are not, however much we may pretend to be, endeavoring to *enlighten* our fellow-men — we are endeavoring to *influence* them: our aim is not the advancement of wisdom; it is, in current slang, to put something over or across."

"Men must be driven by art — the art of criticism — to levels of excellence higher than those to which they are drawn by unlightened nature."

" . . . one disciplined in the fine art of doubting can never be *absolutely* certain. Absolute certainty is a privilege of uneducated minds — and fanatics. It is, for scientific folks, an unattainable ideal."

(Extracts from "*Mathematical Philosophy*," by Cassius J. Keyser. The capitalization is mine. W.J.R.)

The quotations at the beginning of this paper should be pondered over by every student of H. P. Blavatsky's great work, *The Secret Doctrine*, for they give certain fundamental concepts, without which no progress in its study can be made.

The student approaches *The Secret Doctrine* primarily because he is in search of truth. He desires to *know*, about the universe, about himself, and about the problems which confront and vex him; but to do this he must free his mind from preconceived notions and ideas. His study is not to bolster up the ideas he already has, but to find the truth, whatever it may mean in the way of breaking down and changing present concepts.

This is not easy, for, generally speaking, we have not been accustomed to thinking for our-

selves but to accepting propaganda; propaganda about race and country, about religion, about social conventions; propaganda that has been reiterated and thrust upon us till we cease to question and supinely accept. To rid ourselves of this attitude is, then, our first step.

If we approach this work with an unbiased mind, weighing each word, and fitting the chips of wisdom we gather here and there into a mosaic of truth, we will soon find patterns appearing that not only inspire and stimulate by their own beauty, but fill us with wonder and enthusiasm at the immensities of knowledge opened to our view.

I make these remarks particularly about the study of *The Secret Doctrine*, though they are of course equally applicable to all Theosophical study, because I find generally that people approach *The Secret Doctrine* as they have approached the various bibles of the past as a revelation from an "infallible authority." This is disastrous and is directly contrary to the statements of H.P.B. herself. In the Preface she states: "These truths are in no sense put forward as a REVELATION; nor does the author claim the position of a revealer of mystic lore." Later in the Introductory portion, she adds: " . . . it is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority."

Further, in *Lucifer* (October, 1889) she wrote: "I speak with absolute certainty only so far as my own personal belief is concerned. Those who have not the same warrant for their belief as I have would be very credulous and foolish to accept it on blind faith. . . what I do believe in is: (1) the unbroken oral teachings revealed by divine men during the infancy of mankind to the elect among men; (2) that it has reached us unaltered; and (3) that the Masters are thoroughly versed in the science based on such uninterrupted teaching."

To turn to the book itself, it is not one that most people can sit down and read from cover

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## Leadership For Peace

The attention of the whole world is turned to the moving drama of nations taking place in Europe. Free peoples cannot approve the mailed fist as a basis for determining a course of action. The effort to achieve desired ends by threat of war and fear of war, is a course that experience should banish forever as a means of settling international disputes, for experience of the last war is that it settled nothing.

Deprecating, as we do, action by armed compulsion, we must nevertheless recognize that behind the problem in Europe is that iniquitous document, the Versailles Treaty. The questions of borders and minorities as established by that Treaty are still unsettled and are the cause of the present bitter and threatening dispute. The stage for the present situation was set twenty years ago.

Is not this the opportune time to deal basically with the question and not merely tamper with the symptoms which now show on the surface? This seems to be the time, when the whole world has its mind turned to these events, for a frank approach to the real problem. Europe is so sick of the constant threat and terror, the world is so tired of the disturbance to international economic relationships, that a leader with courage to propose a reconsideration of the whole question of boundaries, minorities, and not excluding colonies, would find the nations ready for sacrifice

and re-alignment. Anything less is but temporary. Anything less means ultimate war.

The United States, which took so strong a hand in providing for the self-determination of peoples, the protection of minorities, and the establishment of temporarily existing boundaries, playing its part in the war and in creating the treaty which, as it stands, leads but to more war, should take that lead. Its participation twenty years ago was the result of a war move. Its participation now would be a peace move, and is the only way in which peace can be achieved.

If this proposal meets the argument that our idealistic purposes in the past have been checkmated by diplomatic intrigue, the answer is that the nations are now in a different mood. Twenty years ago the Versailles Treaty was drawn in prejudice and hatred. Today not a nation, even Germany, but strongly desires peace, and failure of right motive to achieve its purpose under one condition provides no just basis for withholding right action in another.

It is only twenty-eight years ago that a joint resolution passed both the House of Representatives and the Senate by unanimous consent, supported by the Foreign Relations Committee of the Senate and the Foreign Affairs Committee of the House, both without dissent and with the favorable vote of that Prince of isolationists, Mr. Borah of Idaho. That resolution read:

"Resolved — that a Commission of five members be appointed by the President of the United States to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace, and to consider and report upon any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war."

In this resolution twenty-eight years ago spoke the whole American people. There was not a single dissenting voice. President Taft later reported that Europe was not ready to participate in this practical effort toward peace. Today Europe and the world are ready. What was right in 1910 would be even more right today, for there is greater need. Under United States leadership, impartially offered because it has proved in the past that it enters not for its own profit, the Treaty can be remade, hatreds dissolved, past iniquities wiped out, a basis for permanent peace established, and through the removal of cause for war, fears obliterated, armies reduced, and the world started on a road of friendly relationships, to be maintained only by such an international police force as that to which our country was



unanimously prepared to contribute only twenty-eight years ago. Only the United States can give the lead. In 1910 we were ready but the world was not — and 1914 brought a World War. Now

the world is ready. If now we withhold the leadership for which the world waits, what does the future hold? That future rests with America. —S. A. C.

## THE ESSENTIALS OF THEOSOPHY

(Continued from page 219)

to cover, and it is doubtful whether this process is desirable or beneficial. One great difficulty is the manner in which the book is written. In the West we have been accustomed in our studies to clearly arranged scientific treatises, built up on the deductive basis. The facts are tabulated and from them general principles are deduced. *The Secret Doctrine* is written in the opposite or inductive manner. General principles are stated first and then these principles are applied to particular cases. This method is just as valuable and instructive as the other but, as we are not so used to it, it often seems confusing.

It has been said in the East that four elements are necessary to understand the complete sense of a passage. First, we must enter into the spirit of the speaker or author. Second, we must understand the true fitness of the words, that is, the mutual connection that exists between the words and the objects which they signify. Third, we must take the words in the proper sequence, not detaching them from their context. Fourth, we must take care to give to the words the same meaning as the author intended they should convey. If we apply these rules to *The Secret Doctrine* we cannot go astray.

The first aim must be to gather the general scope of the book, understand its fundamental

principles, and then fill in the details as time goes on. For real understanding, passages must be pondered upon and the intuition developed, for that alone will glimpse the inner truths. The mind alone is not sufficient. "Only those who realize how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of time and space." "Since, however, as before confessed, this work withholds far more than it gives out, the student is invited to use his own intuitions." (Vol. 1, page 299.)

Then, too, the whole life must be changed to conform to the ideals contained in the book. It is not enough to study and endeavor to understand with the mind; study and practice must go together. H.P.B. writes: "And they (the Adepts) tell us plainly: Lead the life necessary for the acquisition of such knowledge and powers, and wisdom will come to you naturally." (Vol. 1, page 190.)

This should give the student some idea of the way in which he can approach the study of *The Secret Doctrine*, and in the next paper he will find a brief statement of the fundamental principles, and a summary of the scope of the book.

## II

### The Scope of *The Secret Doctrine*

The "Introductory" portion and the "Proem" of *The Secret Doctrine* are most important, as the key to the whole work, postulating as they do the three "Fundamental Propositions" which *The Secret Doctrine* establishes. (Proem, pp. 42-46.)

These fundamental propositions briefly stated are:

1. "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude." "This Infinite and Eternal Cause . . . is the Rootless Root of 'all that was, is, or ever shall be.'"

2. "The Eternity of the Universe in toto is a boundless plane, periodically the playground of numberless Universes incessantly manifesting and disappearing." This proposition asserts "The absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of Nature."

3. "The fundamental identity of all Souls with the Universal Oversoul, the latter itself being an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul . . . through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term."



"In other words, no purely spiritual Buddhi can have an independent conscious existence before the spark which issued from the pure Essence of . . . the Oversoul has (a) passed through every elemental form of the phenomenal world of that manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its karma, . . ."

These propositions should be memorized by every student, not necessarily the actual words, but the ideas underlying each proposition should be meditated upon until some understanding of each is arrived at. This is important, as these ideas "underlie and pervade the entire system of thought to which his attention is invited." (Vol. 1, p. 42.)

As well try to understand Geometry without knowing the definitions of a line, or a square, or a triangle, as to try to understand *The Secret Doctrine* without some knowledge of its basic propositions.

Having mastered this, we can turn to the scope of the work. The book consists of Vols. 1 and 11, dealing with Cosmogony and Anthropogony respectively, which constitute the original edition of *The Secret Doctrine*, and Vol. 111, consisting of miscellaneous papers of H.P.B. which were published after her death.

Vol. 1, Part 1, is the basis of the whole work, as in it the chief principles are laid down which provide the key to the understanding of later parts. It consists of seven stanzas which proceed in numerical order as follows:

Stanza 1. The One All — The Infinite — The Illimitable — that which can have "none of those specific attributes which serve us to describe objects in positive terms." (Vol. 1, p. 49.) It consists, therefore, largely of negations: Time, Universal Mind, The Seven Ways to Bliss, The Great Causes of Misery — all "were not." "Naught was." These negations are intended to help us to realize universals by raising our thoughts to the highest concepts we have and then negating then into that which contains them all.

Stanza 2 depicts the One as Two — Father-Mother — Spirit-Matter, and deals with the primary polarization that must take place before objective manifestation can occur. Shlokas 1 and 5 of this Stanza have a special effect upon our interpretation of it, as they definitely posit Being and then negate it. Stanza 1 concerns itself with Parabrahman, Stanza 3 with Brahman, Logos, Son of Necessity. Stanza 2 endeavors to describe the mode of "Immaculate Conception" whereby the Logoic fragment of the One Infinite may be

born. It is, therefore, the bridge between the Non-Being of Stanza 1 and the Being of Stanza 3.

Stanza 3, as already indicated, shows the birth of the Logos. The Universe is reawakened to life after Pralaya. Here we have the birth of separated consciousness aware of itself as Son of Father-Mother.

Stanza 4 shows the differentiation of the One Supreme Energy into its various active manifestations. It shows the relationship of the One Logoic Consciousness to the rest of Being. In it is shown the mode or law of manifestation of the Cosmos.

Stanza 5 deals with the process of world formation: the Fohatic urge ordering and involuting to material forms as we know them.

Stanza 6 deals with rounds, roots, etc., cycles of becoming. This really contains the whole of the Stanzas of Vol. 11.

Stanza 7 reviews from the objective standpoint the whole process of the involution of cosmos and of the One Life right down to the present.

Vol. 1, Part 2, is "The Evolution of Symbolism." It gives the various symbols appropriate to the stages of involution as declared in the Stanzas.

Vol. 1, Part 3, Addenda of Science. This is now chiefly of historical interest. It explodes the materialistic concepts of the science of H.P.B.'s time in much the way modern research is doing it. H.P.B. is prophetic in many instances.

Vol. 11, Part 1, is really contained in Vol. 1, Stanza 6. It elaborates the various rounds, races, etc.

Vol. 11, Part 2, yields much illumination on the symbolism of Man to Man.

Vol. 111, the miscellaneous papers of H.P.B., contains much of interest, and becomes authoritative when read in the light of the principles inculcated in Vol. 1.

This, then, very briefly, is the scope of *The Secret Doctrine*. It should be studied with an open mind so that something of the spirit and understanding of the author can enter into the mind and heart of the student. Do not expect to understand it all at once. Patience and perseverance are needed, but it is well worth the effort. As H.P.B. said in *Lucifer*: "Nature gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality." Study in this spirit, and Nature will open to you some of H. P. Blavatsky's own true wisdom, and with it something of her strength and peace.



# Freedom, Fulfillment, and Illumination

BY GEOFFREY HODSON

## I

### Freedom

**I**N ADDITION to the seven principles of man there would appear to be an aspect of human nature, a quality of human character, the source and nature of which is ever invisible, undiscoverable. The presence of this quality introduces an indeterminate factor into all human thinking, feeling, and acting. No one, apparently not even an Adept, can foretell with absolute certainty the reactions of any individual to any set of circumstances. Because of this characteristic, man is at any time capable of every possible phase of conduct from the wildest eccentricity to the highest genius. Such conduct may appear sometimes to be utterly irrational, though on occasion it eventually proves to have been wise and prescient beyond all normal intellectual processes.

The presence of this strange and incalculable quality of character in man bestows upon him a most remarkable freedom, in that no one can either completely order his life or foretell exactly what he will do in any given circumstances. Apparently deep within the most stable character there is a quality of instability, within the most reasonable individual a quality utterly irrational, and within the most brilliant mind a possibility of dullness, staggering in its opacity.

This quality of indeterminism as regards the conduct of any individual unit, though not of a group, similarly exists throughout all Nature. It would appear to be inherent in all things from the beginning, to be present in all Monads as they emerge or project their rays from the Divine Consciousness. Perchance this universal indeterminism is a manifestation of the divine principle of freedom innate in all creation, inherent in all beings, the Creator's greatest gift to His creation. Though Himself apparently bound by the three<sup>1</sup> laws of motion, of cycles and of cause and effect, He<sup>2</sup> is none the less free by virtue of the presence within Him and all that He creates of the quality of indeterminism. Although both the Logos and His universe are the product of previous universes, it is probably always within His power to produce new combinations, to bring into existence that which might not logically follow from the past.

## II

### Fulfillment

Perhaps this possibility of complete newness in the creative process makes possible that mode of manifestation or expression of the Self to which in man we give the name spontaneity. If this is true, then spontaneity should be man's most highly prized power, and all human actions should be judged by the degree in which they spring, natural, free, unpremeditated and spontaneous from the Self within.

Such thought-free self-expression is probably the ideal of all human conduct. It can only find perfect expression when the physical, emotional, and mental nature has been so sublimated that all acts, feelings, and thoughts are naturally true to the Inner Self. When that state is reached, and only then, can the very lofty quality of spontaneity be given free rein.

This phenomenon is seen to some extent both in the animal and the child. One of the greatest charms of childhood surely is its spontaneity. In this case the physical body, the emotions, and the mind are not sufficiently developed to mar the thought-free expression of the Self. Only, we may now presume, when the individual returns to the child state may he also return to spontaneity. Perchance this is part of the significance of the mysterious words of the Christ: "Whosoever shall not receive the Kingdom of God as a little child he shall not enter therein."<sup>3</sup>

The strange fact is that spontaneity cannot be developed. It must appear naturally. The moment the mind is turned upon it, it disappears into some undiscoverable hiding-place of its own. Elusive, it ever evades pursuit. Springing from the very principle of Freedom innate in all creation, it can never be caught in the mesh of the mind. It is perchance the most wonderful thing about man. Indeed, if these thoughts are at all true, one might say that the acid test of individual conduct is spontaneity.

Here one might ask, "Wherein comes forethought, careful planning, and active use of the mind?" The answer in the light of the above is

1. Though apparently three, these are probably but one.
2. The masculine is used for convenience only.
3. Mark 10 - 15.



"Nowhere!" That which we plan we generally spoil; when we apply the mind we mar the conduct of our lives.

Let us examine this strange concept. If it be true, then every individual can trust life completely. Life itself will provide all the openings and opportunities necessary for its own fulfillment in the individual. All that he has to do is to watch circumstances, learn to interpret them correctly, and in addition equip himself with the faculties necessary to take advantage of the opportunities which life provides.

Do we then sit still, thoughtless, actionless? Yes and no. Thoughtless and actionless as far as the process of *forcing external circumstances* are concerned; full of thought and constantly in action in all that concerns *interior development*. The wise, and therefore the happy man, is he who is without plans, without ambition, without desire. Quiet, serene, yet keenly alive, he knows that every step that he must take in life's journey will be clearly indicated to him, that his way will open naturally before him. His one concern is that he shall be well prepared to take that step, to follow the lead which life itself will always give him. Such a man, and only such a man, may be said to be truly happy and truly free. Perchance this is the meaning of the words of the Christ: "Take no thought for the morrow"<sup>4</sup>; and "Consider the lilies of the field, they toil not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these."<sup>5</sup>

Whence comes failure in the conduct of life, whence all the human misery? In the light of the foregoing the answer must be: "from personal ambition, personal desire, which interfere with the plan of life, destroy the naturalness with which life, if left alone, will fulfill itself in every individual." The mind is the root of all evil, the great "slayer of the real"<sup>6</sup> for it is the mind which produces the excessive sense of separated individuality, possessiveness, worldly ambition, and desire, which are at the root of all human sorrow.

### III

#### Illumination

Man suffers, during a certain period of his evolution, because, as his name indicates, he is a thinker. If he will be still mentally, will let desire fall away, surrender his individuality to life itself, become an impersonal embodiment of that life, then it will flower in him as beautifully and as surely as in the sub-human and in the super-human kingdoms of Nature.

The cure for all human ills at once emerges. It is cessation from individualistic thought, self-liberation from the illusion of separated indi-

viduality. "The dewdrop" of individual awareness must "slip into the shining sea" of the Consciousness of the whole.

Does all this imply mental stagnation? Most assuredly not, for when the mind is still it is constantly in receipt of new ideas which arise from within, as if from some interior source. The trained mind can then seize upon, analyze, and extract the intellectual nutriment from them. Thus, constantly fed, the mind as constantly expands, grows continually, not perhaps in an accumulated memory of facts or of the stored ideas of other people, but in its own wisdom and its own understanding of life. Browning expresses this beautifully as follows: "To know rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting an entry for a light supposed to be without."

The study of other people's ideas is valuable only up to a certain point. It definitely becomes harmful when, as in so many people today, it constitutes the whole mental activity. For the mind is then never receptive to its own interior light. This surely is the great fault of modern education, which consists of cramming in and not of drawing out. Study should be carefully regulated to leave room for periods of prolonged quiet, for brooding upon and working out the synthetic and basic ideas which present themselves to the quiet mind.

This process culminates in realization of the fact that mental individuality is an illusion, that there is but one Major Mind of which all personal mentalities are but localized and temporarily insulated manifestations. When the mind is illumined from within these insulations are seen for what they are — barriers to the true knowledge which comes alone from conscious unity with the Major Mind and a consequent participation in Its omniscience.

"Be still and know that I am God"<sup>7</sup> is less of an injunction than a statement of that law by which alone illumination becomes possible. Only in the silence can the Voice of the Silence be heard.

\* \* \* \* \*

In considering and applying these ideas to external worldly life it is important to remember the two processes of involution and evolution. On the onward journey the concrete mind must be used and developed to the full. On the pathway of return spiritual ideals begin to rule. The disciple must "slay the slayer."<sup>8</sup> Excalibur (symbol of the mind) must be cast away and man must "grow unconsciously as the flower grows."<sup>8</sup>

4. Matt. 6 - 25.

5. Matt. 6 - 28 and 29.

6. *Light on the Path*.

7. Psalm 46 - 10.

8. *Light on the Path*.



# The Dharma of America

Three talks presented in the symposium of the above title at the Convention of 1938.

(The third talk, by Henry Hotchener, will appear in our November number.)

## I

BY CHARLES E. LUNTZ

I HAVE been invited to discuss in fifteen minutes the subject of the dharma of America. It is a matter on which I can well imagine the Hierarchy, or perhaps the Logos Himself, brooding for countless ages, possibly for fifteen billion years, so I hope I may be forgiven if I do not deal with it with entire adequacy in a quarter of an hour.

There are four great dharmas identified with the four castes, and each nation, viewed *en masse*, seems to fit into one or other of these dharmic classifications. We are well acquainted with Shri Krishna's pronouncement on the field of Kurukshetra, "The dharma of a warrior is to fight; therefore fight, O Arjuna!" But America is not a warrior nation, thank Heaven, though we have always been able to take care of ourselves. The dharma of the Kshatriya, the fighter, therefore, is not ours, and probably not the dharma of the Brahmin, the priest, teacher, inspirer. Other nations, India for instance, or ancient Judea, are better fitted for that role. Neither are we inherently Shudras, servers, as are some oriental races peculiarly adapted to fill that particular niche in the world's economy.

Surely above all else we are a nation of Vaishyas, traders, business people. And this too is one of the great natural caste divisions ordained not merely by Manu but by Nature, for to one or other of these cosmic departments of human service all men, all nations, must belong; unless, unhappily, not having found themselves, they are for the time pariahs, without caste.

Then if we are indeed Vaishyas, a people of business, and our dharma is business, it should ill become us to sneer at business, to affect to despise business as something sordid or harmful to spiritual progress. As a business man it has been helpful to me to consider the world as a great business, with the Logos as president and the Hierarchy as executive directors. Humanity

is the product in course of manufacture; indeed the lesser kingdoms are merely material in a more unfinished state than are we ourselves. Or from another angle we might regard our own little business concern in the same fashion, but of course on a minute scale. Here the Monad is president; the Ego, sales manager; the Personality, field representative. These themes could be developed interestingly if time permitted.

There is nothing unspiritual about business *per se*. The rottennesses which sometimes develop within its structure are, at our present half-way evolutionary mark, common to almost every branch of human endeavor. They will someday be eradicated and business spiritualized into the great, unselfish agency for supplying human satisfactions which the archetype of the Logos for business must be.

We need not apologize for being a business nation, therefore. Indeed, we may not recognize that business as such is no modern development. It is very ancient, and if we are to judge from the Bible, was thousands of years ago conducted on very much the same principles as today. I have in mind one of the Proverbs, supposed to have been written by King Solomon about 1000 B.C.: "It is naught, it is naught," saith the buyer; but when he goeth on his way then he boasteth." Very little, if any, difference between this and today's, "My dear! You should see the wonderful bargain I got this morning."

Jesus spoke of being about his Father's business. Matthew, when called, was "sitting in receipt of custom." Nowhere in the Bible is business frowned upon. So paraphrasing that declaration of Shri Krishna, may we not say: "The dharma of a Vaishya, of a business nation, is to be about its business in the largest, best, and most spiritual sense of the word. Therefore be about your Father's business, O America."





# The Dharma of America

## II

BY JAMES S. PERKINS

THE dharma of America, from one point of view, is that she shall voice among the nations of the earth a new understanding, and a profounder interpretation, in its constantly developing phases, of the freedom of the individual. Still further must it be our dharma to establish securely in the world this freedom, and to be vigilant in its preservation. It is our fortunate karma to experience political and religious freedom to pursue our ideals and ambitions to whatever happy stage we choose in the national life. It is our national dharma to study deeply the unfolding ramifications and needed adjustments within a free nation, to acclaim, and to proclaim to the world the new freedom. Every American is stating by his action — consciously or unconsciously — his understanding of individual freedom, and the real foundations of freedom. In the collective action of the citizenry we may perceive America voicing her approach toward or recedence from her dharma of true freedom.

As an American citizen I may state here what appear to me to be the indispensable qualifications of an enduring freedom that shall progress happily and adventurously forward. The two bases upon which such a structure will rest, two qualities which should increasingly permeate the nation's life are: first, an increasing appreciation of beauty in all phases of life; and second, a true comprehension of and practice of the spirit of brotherhood.

You may wonder why beauty should be given here such an important place. Where beauty is, truth is, and falseness and ugliness move away. Where truth is upheld without beauty we have only part — truth with its persecutions, its inquisitions, and its fanaticisms. Beauty is the subtle garment of skillful action, and though an ageless and enduring quality, is known only in fleeting moments of swift action. Its appreciation and practice must therefore be the result of character and attitude built into the national life through cultural and civilized modes of being. Beauty in business relationships, beauty in family relationships, beauty in the usages of our leisure and of our wealth mean the approximation of greater truth and happiness, and greater freedom in our lives. Therefore I see as necessary the awakening to a greater sense of beauty in all aspects if we are to understand and to preserve our

growth toward larger horizons of individual freedom.

The second qualification, that of brotherhood, is stated by Theosophists to be a law of unity — a fact in Nature. In the study of history we may perceive that wherever this law is fatally sinned against we have the decline and destruction of nations. Remarkable among the histories of the peoples of the world is that of India, rooted in remote antiquity, yet still existing as a nation. Those nations with which she traded in past millennia, nations built upon the crushed bodies of multitudes of slaves, are today but mounds for archeologists to delve into. This, Mrs. Besant pointed out, is because India, although she has sinned grievously against the law of brotherhood, has not sinned unto death. No nation can persist that increasingly outrages the law of brotherhood, and conversely, nations will prosper that recognize ever more widely the existence of this law. Subtle and intangible as it may be, all of us know the reflection in some degree of the mighty goal of this law in our experience of friendship. Many great spiritual teachers have told us of that divine, far-off event — that "Day-Be-With-Us," when at the end of the manvantara all manifested life will withdraw into the unspeakable, indescribable bliss of the Unity of God. Our experience of friendship must be in some infinitesimal way a reflection now of that future splendor, a reflection now of the ultimate fulfillment of the law of unity.

The ideal America is a land of beauty; the ideal America is a land of friendliness. These two qualities are planted as seeds in our very nature. It is our work to cultivate their flowering.

One important fact which Theosophy brings clearly to our minds is that the creation of the universe is not a single event brought forth by the Logos eons ago, and in which we are now "free-wheeling" in delightful enjoyment of our duly appointed destiny. Quite clearly we see that the universe, the worlds, the nations, human unfoldment are in the process of creation *now*, following the patterns of primordial and archetypal ideas in the Divine Mind — yet following them with our individual free-will in so far as our intelligence is capable of grasping them. Conceivably there is a Plan for America.

When men and nations fail to achieve their



archetypal patterns they miss their cue in the larger design, and the effort must be carried out by other men and nations. The achievement of its appointed destiny makes for a joyous, full-blossomed, powerful nation. Knowing these facts in such critical times as now, those who care — all true and patriotic citizens — search earnestly those events in the historical life of the nation which reveal glimpses of the archetypal pattern of its destiny. They peer earnestly into the future to perceive where, amidst the welter of international life, lies the true course of the nation's destiny.

We of America searching the clue of our destiny may see revealed three stages in this nation's unfoldment. First, the coming to birth of a union created to secure unto man a new principle, that *all men are created with equal rights*. The union rapidly grows. Three main tidal streams of peoples, English, French, and Spanish, create a field where this new principle comes to full and sturdy growth: the *frontier*. In that frontier spirit, lawless, individualistic, and free, the right of every man to seize his rightful opportunities is held sacred. But side by side with this freedom is its weakness, lawlessness, which flowers at last into a second stage. This second stage of our national destiny is met when the principle of equal rights turns upon itself and questions the right of the union itself to interfere in the individual rights of particular groups. The second stage culminates in a war to preserve the union. At this point in the unfolding of America's dharma of freedom the larger issue of the sacrifice of individual rights to a greater Right had to be met successfully. America could advance no further toward its destiny until that blot against brotherhood — slavery — had been removed.

We reach in our own day what appears to be the third stage in our dharma of freedom, and one that is more difficult to perceive, for it calls upon us for a greater vision than we care to permit ourselves. Today the world's nations are seeking desperately to free themselves from economic slavery and social collapse, with its consequent loss of civilized freedom. Shall America solve that problem, as men who are equals freely choose the greatest good for the greatest number, proclaiming to the world the democratic way — the way of the free? Such is the first part of the problem of our time, and America gives signs of moving satisfactorily in the direction of solution. Yet what of the larger issue? Another answer to the world's need is being wrought through strong nationalism, through totalitarianism and isolation, with its concomitants of persecution, tyranny and the loss of civil rights and freedom. The trend to isolationism removes the respect for law, followed by lawlessness and gangsterism in a

world of nations being compressed steadily into closer juxtaposition by modern inventions. The larger issue will draw steadily sharper. The world needs an inspiring leadership, not only of a nation's solving its greater problems happily, but also of its associating itself with the world brotherhood of nations in an effort to attain world conditions that will aid all nations to solve their problems happily.

The third stage of our dharma — the dharma of this hour — appears to be that America shall again move forward in the direction indicated by her entry into the world war — that she shall lend her vital assistance and moral power to the securing of a dominant leadership in the world's affairs by democratic and peace-loving peoples — that she shall take up the gauntlet she cast down in 1918, when for a brief moment in the person of Woodrow Wilson she flashed round the earth a hope that a new order had come to birth, a new leadership risen that would seek to serve the common welfare of humanity. For a few brief weeks the very planet itself must have shone more brilliantly amidst the family of stars, and the gods in their heavenly abodes smiled hopefully upon the world. The light faded as though it were some pre-dawn phenomena.

Once before, the men of America moved forth upon a larger venture for mankind. Is the cycle returning for larger ventures? Shall America lead the way with other democratic nations in proclaiming that all *nations* are before the law equal in rights, which shall be secured to them in a planetary concordance of nations and people? If God has given America to be free, then also God has given America the duty of carrying that vision of freedom to the world's people.

Of the three most pressing needs for world order two have long been with us, those of *international justice*, and of *individual liberty*, but the third need is a relatively new one if civilization is to be preserved. That need is for *world peace* attained through lawful procedure.

Toward fulfillment of these needs the world's governments must move and America must play her inspiring part. But if governments fail to lead and leaders fail to envision and inspire, then the voice of the people must increasingly sound the way. America is a literate nation. In the hands of her people is a mighty weapon, the radio. Let her voice speak. Let the peoples of the earth respond in unison where they can, and slowly — yet ever more swiftly — there shall arise in burning splendor the Voice of the Peoples of the World united in common purpose.

Shall such union be sounded by the birth of a League for Humanity? Then let the League for Humanity be created! Let it be not a league of humanity, one group against another — let it



be a League for Humanity. Who is for Humanity? Let the League be neither Communist nor Fascist nor Republican. Let it be neither American, nor German, Indian, nor British. Let its sole qualification for membership be a common regard for the needs of humanity and the intent to *serve* those needs.

One may even now imagine the challenge of a preamble:

### The League for Humanity

"We, the people of the world, finding our lives and our nations forced to interdependence by an unfolding planetary civilization, see the need for birth among all peoples of a common spirit of world citizenship to preserve the integrity of nations, and to guarantee to all people INTERNATIONAL JUSTICE, INDIVIDUAL LIBERTY, AND WORLD TRANQUILLITY. We dare to recognize that naught less than a confederation of the world family of nations will serve to fulfill this noble and necessary purpose, and that to accomplish such purpose a Voice must become articulate: THE VOICE OF THE PEOPLES OF THE WORLD united in a LEAGUE FOR HUMANITY."

Let the League be created. Let its voice be heard. Let it cover the earth in a never-to-be-silenced cry for Justice, Liberty, and Peace. Let the demands and the pledges of the people be heard. Will they be such as these — and others?

We, the people of the world, pledge *Goodwill*

among ourselves, and demand *Goodwill* among our governments.

We, the people of the world, pledge respect for law among ourselves, and demand its preservation among governments.

We, the people, demand the creation of lawful bodies for the dispensation of international justice.

We pledge restraint from, and demand of governments the cessation of, organized persecution of any peoples as such by any government or nation of the earth.

We demand world disarmament and relief from the awful burden of armament debt.

We demand our release from the enforced superstition of militarism for its own sake, that nations may return to the joyous pursuit of their several cultures and individual growths.

We demand a leadership of wider vision and courage.

\* \* \* \* \*

Because America is humanity's first land of liberty and freedom; because America first fought and bled for that new principle of equal rights; because America entered the war to make the foe of all tyranny — Democracy — safe in the world — then let America take the opportunity of its freedom, while yet freedom is enjoyed, to create for the world a League for Humanity with its goal the establishment of International Justice, Individual Liberty, and World Peace. Movement in this direction will be fulfillment of the third stage of unfoldment of America's dharma: the establishment of freedom in the world, inspiring its achievement among all peoples.



We should be cowards indeed if we quailed before the task of redeeming democracy when our ancestors worked with such courage at the much greater task of creating it . . . The choice of every nation, as of every individual, is between self-discipline and slavery. Unless democracy can learn to discipline itself, it will not last another generation. — WILL DURANT.

### THE PERFECTED MEN

(Continued from page 218)

crucible of Their own being mitigating somewhat the evil forces generated by ignorant humanity. They are indeed the "Guardian Wall," protecting man, since man is man, from further and far greater misery and sorrow. And there is not a man who in the light of his awakening spiritual intuition sees somewhat of that great purpose

and allies himself therewith, who does not invoke Their power, and make himself in some way a channel for Their blessing and inspiration to His fellow-men. In this high way a man may become the agent of the gods and bring their inspiration a little nearer to everyday man.



# The Child and Theosophy

BY JESSIE R. McALLISTER

WHAT must we, as students of the Ancient Wisdom, do for and about the child? Manly Hall has said: "When we serve the child, we thus serve all futurity; when we invest in the child we invest in universal hope; and when we equip the child to serve the greatest good, we merit the gratitude of eternity."

Who is more able to serve the child; who has more with which to invest in the child; and, above all else, who has more with which to "equip the child to serve the greatest good" than we, the members of The Theosophical Society? But how? What can we do? What must we do?

Men and women of every type and kind find their way into the Society. A more utterly different array of men and women could not be found anywhere than assembles in our lodge rooms. We are proud of this diversity, a diversity of background, of education, of experience, of opinion, and of expression. Among these members, these men and women who comprise the membership of our Society, are parents. Sometimes the mother is a member, sometimes the father; often both are members. Then a perfect environment is ready. The stage is set for a Theosophical center. To these parents have come children, future Theosophists, the hope of the Society.

We owe something to these children within our ranks. As lodges we have laid upon us a duty, a solemn task, the task of placing Theosophy before our children. As parents we can assist in the fulfillment of this duty, assist in giving Theosophy as solid a place in the daily lives of our children as it holds in our own. We would as soon keep our children from the free public schools provided for them by taxation as we would keep from them the same knowledge and understanding of the Ancient Wisdom that we ourselves enjoy.

We long to see our children surrender themselves into Theosophy as we have done. But how to give them the deep truths of Theosophy becomes our present problem. Because biologically we have become parents does not presuppose that we are also teachers, of the Ancient Wisdom or of anything else. Becoming a parent is a physical matter; giving out the Ancient Wisdom is mental.

There is no "stepping down," no putting Theosophy in childish terms. That will never be necessary. Children are close to the heaven world from which they come. They are inarticulate but they know what they know. It is thrilling, in the true sense of that much abused word, to watch

their minds unfold. Like flowers they open to Theosophical teaching and blossom under our very eyes. To hear a small child explain God is something to cherish; to hear an older child express what he thinks love means is unbelievably wonderful.

Control—that is what we must teach our children, what we can teach so easily since the Ancient Wisdom teems with it. Control of self, of all the selves. Self-reliance, self-reverence, all the "self" virtues must be drawn out in our children, developed further if already held within the Ego, instilled, if not there. Time and time alone will tell the story of these Egos, these Immortal Ones who occupy the bodies of the children around us. Yes, time alone will tell, but we must help time. We must place the Ancient Wisdom before them, help them make it a vital part of their Being.

We are told that when the Masters want a piece of work done in the world They send down thoughts concerning that work, but not in one place, to one person. They send the thoughts to many people, in many places. So have They done in this work, the Child and Theosophy. Mothers all over the world are feeling the need of such lessons in Theosophy for children. Some are writing lessons, stories, poems; others are compiling material from our own literature; others are asking what to write, how to write, what can they do to help. Groups are being formed. Theory is being worked out in practice; experiment is resulting in knowledge. Surely the Masters are watching, helping, guiding.

And more than lessons are needed. Who does not think of music when they think of children? The two go hand in hand. So music is needed, song, lyrics and melodies. Theosophists, more than others, know the value of music to the unfolding Ego.

Lessons? Songs? What is the next need? Teachers, leaders. A mother will do, a school teacher, a member, any man or woman who loves children, understands them, and will follow faithfully a systematic program of lessons. It goes without saying that this leader should be a member of the Society. None other would have the same feeling of responsibility toward the class as a part of the lodge work. Regularity, punctuality, are other essentials, in time and place.

Place? The lodge room of course. Invite the children to use the lodge room. Stress that invi-



tation. Children love to be wanted, to be made welcome.

The beloved faces of our great leaders, past and present, line the walls of our lodge rooms. Teach the children to distinguish them, one from the other. Every good book is illustrated. Let these pictures illustrate the great books that stand on our library shelves. Let these pictures make the one who authored the books real people to our children, who will, in a few short years, carry on the work which these authors so courageously started, follow the path they made in the wilderness of public opinion.

Let us show them pictures of Adyar in far-off India. Use the same pictures again when we teach them about the Races. Encourage the older children to link Theosophy with history, with geography, with science. They will do it almost alone. Yes, make Adyar familiar to our children, its buildings, its Great Hall, its shrines, the Great Banyan tree. Show them pictures of Olcott, our own center, pictures of our American leaders. Oh, we have much to show our children that they need to see.

It will take years to lay even the foundation which our children should have. Let's lay it on solid rock, on the great truths of the Ancient Wisdom. Let us give it to them in story form, regularly, steadily, at least once a week, month after month, year after year. Let there be no breaks, no gaps in the teaching, no summer vacations.

And mix the classes. Let's forget sex when we give Theosophy to our children, just as it is forgotten in accordance with the first object of our Society. In the Ancient Wisdom we are souls only. Yes, teach them together, side by side, as they must work later in the lodges, side by side.

When should our children's classes meet? On Sunday morning, and at the same hour that Sunday schools meet in the churches. Yes, though we call our group any name we wish, it still remains a Sunday school for Theosophical children. Yes, let's hold our classes on Sunday. Let's deliberately compete with the established Sunday schools. We must compete with them in the eyes of our children, and we might as well face the fact. When a lodge has no children's group, the children of lodge members go elsewhere to a church school. Their friends invite them and they are usually allowed to go. But when a lodge maintains a children's class, the children of all members should be included. To do this we must compete with existing Sunday schools.

Sunday schools? Perhaps we had better not use that name. It smacks of orthodoxy, of dogma and creed. Let us call our groups Children's Classes; that is, unless other names are already in use. If a Round Table, a Lotus Circle, a

Golden Chain now flourishes in your lodge, carry on, of course, but let us add to them these systematic lessons in Theosophy. Let us devise definite step-by-step instruction and weave it into whatever established group now meets in your lodge room. But where there is no group, let us establish a Children's Class. Let us place the Ancient Wisdom before our children in a more definite way than has ever been done before in the history of The Theosophical Society.

The time has come to do this. "The field is ripe unto the harvest." Correct names and birth-dates are being gathered for the children in the families of our members. Far from complete, the total to date points to a grand total of well over a thousand children, of which only thirty-three are members in their own right. The field lies ready before us, indeed "ripe unto the harvest."

And now we come to a question which I know you are asking. Why all this discussion about the child and Theosophy, and why confine it to "our children"? For convenience only; to establish the idea. We must not confine this work to the children within our ranks. We must make it available to all children, everywhere.

There are only two ways of accomplishing this. First, through the classes held in our lodge rooms, and second, through the books for children — the text-books, the song books, the story books, the collections of poetry which will be placed upon the market by our Society.

We must begin with the children within our own ranks, but we must reach out to all children. One rule must be obeyed: never, never must we try to take a child from any other group for organized religious or ethical training! Children from every faith may gradually be drawn into our group, through friendship with our children in public school and playground, through new members of the lodge, but only in these ways may we reach the children now attending other, may I say, Sunday schools.

We can, we must, reach that other group, the thousands of children who have never entered the doors of any church, who do not know the meaning of the words "Sunday school." These are the boys and girls who need what we have to give. The world is full of them. Children, just as sweet as yours or mine, who have never had any ethical training at all except what the over-worked public school teachers have been able to give them. Immortal Egos occupy their bodies, look through their eyes. Yes, the world is full of boys and girls who are receiving no ethical training whatever. Let us search them out and under the sponsorship of our lodges let us form classes, choose the day and hour that will serve the greatest number, and then set to work to place Theosophy before them. Perhaps hand work may be



added, and a merit system introduced, perhaps along civic lines, but the Ancient Wisdom through a systematic lesson course will be the backbone, the golden thread upon which the class is built. Search them out, these children. How many such are there in your town?

Before we leave the subject of the classes there is one more point, financing the classes. Again we take our cue from the established Sunday schools, and turn to the collection basket, which, after all, is not entirely a stranger in our lodge rooms. Let each child bring his penny. A penny a child each week adds up surprisingly. The class can finance itself, buy its own materials. At the very beginning the lodge must buy the lesson course, but by the time the second quarter rolls around the class treasury will hold enough to make the class independent. Every established Sunday school is quite independent of the church to which it is attached.

There is a value here to children, also. They love to give. Use the birthday box plan too, a penny for each year of age, brought on the Sunday nearest to the birthday. Every child loves that ceremony; it turns birthdays into milestones of progress. Soul progress and its value will be instilled into their plastic minds. And they will clamor to "pass the basket" and count the money. It is well to have them elect or the leader of the class choose a treasurer, perhaps an older boy who has learned the value of money from a paper route or an allowance.

No, the children's class need never be a burden on any lodge. Neither will it be a source of income. It is entirely separate though, quite literally, a dependent of the lodge, within it, leaning on it for wise counsel and sure support. And what an investment the lodge has made! And what dividends it will reap! In future years the young men and women who learn Theosophy in the children's class will stand side by side with the charter members of the lodge, working together on the path that leads to the Masters, doing Their work, spreading Theosophy in the world and the nation and the community.

The second way open to us through which to make Theosophy available to all children, everywhere, is books for children. Let me quote again from Mr. Jinarajadasa and his little book *Practical Theosophy*: "A work yet waiting to be done for education is to write text-books and story books for children which present to them the universal life of humanity, while fascinating their imagination at the same time."

Here lies the second half of our task of giving the children the Ancient Wisdom, to gather a shelf of children's books, place them on the world markets through our own Press, later to be translated for use of lodges all over the world. Chil-

dren are the same everywhere. Language, color, and environment make no difference. They are old Egos in new bodies wherever they are born into the world.

And these books are being written, compiled, material gathered, ready for the market which the lodges will establish. Many people are feeling the urge to do something for the children through Theosophy. The Great Ones have scattered the thoughts like seeds, and with reverence, in deepest humility, parents, teachers, and writers are receiving these thoughts, transplanting them, harvesting the crop of activity. Hesitant, doubtful of their ability, these devoted members of the Society are pushing on, impelled by the urge to give the Ancient Wisdom to the Egos who look out so eagerly from the eyes of the children about them.

While the Masters pour out the thoughts of the need, the feeling that the time is ripe, that the work must be done, spreads through the membership slowly. It now remains for the lodges to help create the market for these books, these permanent contributions to the literature of The Theosophical Society.

And the lodges will rise to the urge, establish children's classes for their own children and for those others who know nothing of God, of the Life which pulsates through everything in the universe, of the brotherhood which makes all life one. Steadily, step by step, the great truths in the Ancient Wisdom will be imparted, year by year. Again following the tried and true system of the Sunday schools, we will publish quarterly lesson books, consecutive lessons week by week. Later on we will date them, week by week. Have we not all the great books of the ages from which to draw object lessons? Our resources are unlimited, from books and from Nature we can weave these lessons in Theosophy for children.

No other organized group has such a wide field of literature at its disposal. Sunday schools are limited to the one great Book they recognize as the supreme authority, the Bible. We, in Theosophy, have many such books in our libraries. So, again we use their methods. For years they have used selected Scripture quotations as weekly "golden texts." Remember them? Let us do the same, but call them "memory verses."

Thousands of men and women in the world today will testify to the permanent soul comfort they have found through the years in those beautiful verses learned in their childhood. Let us place gems from all the literature of the ages before our children, linking them to definite topics in their study of the Ancient Wisdom.

Here are some examples. A lesson — the first lesson — "God's Plan for the World." What better verse could a child learn than this, in the



words of Emerson?

There is no great and no small  
To the Soul that maketh all;  
And where it cometh all things are;  
And it cometh everywhere.

And this lovely verse from the Tao illustrates a lesson on "The Cycles."

Before the earth was spun  
Beneath the heaven's feet;  
There was a mighty Spirit, One,  
Calm, wondrous and complete.

And what better poem for a lesson on "The Vegetable Kingdom" than that magnificent one of Joyce Kilmer's that ends:

Poems are made by fools like me,  
But only God can make a tree.

Every school child knows this one, and no child fails to thrill to its majesty.

For a lesson on "Karma" we have this one, which the tiniest child can learn. In Emerson's beautiful language we learn it:

Men must reap the things they sow,  
Force from force must ever flow.

For "Reincarnation" this one, from Dryden's translation of Ovid.

Souls cannot die. They leave a former home  
And in new bodies dwell, and from them roam.  
Nothing can perish, all things change below,  
For spirit through all forms may come and go.

The verses are so fitting to give to children the breadth, the heights and the depths that lie in the Ancient Wisdom.

Encourage each child to learn the verses and to recite them in the class. Gradually each child will have learned them all. Mind and soul will thereby become enriched with a fund of the best thoughts of men through the ages, taken from the holy treasures the records of the world have given us.

The men and women who have the golden texts of their childhood still ringing in their memories had no understanding of the meaning of those texts when they learned them, years ago. Perhaps our children will not, yet who are we to say who understands these memory verses and who does not? As C. W. Leadbeater has told us: "Never forget that your child may be an older and more advanced soul than you yourself are. Many highly developed Egos are coming into incarnation just now, either to assist in the evolution of the new Sub-race or to take advantage of the opportunities which it will offer. You may literally be 'entertaining an angel unawares.'"

Never must we allow ourselves to forget that the Egos occupying the bodies of these children around us are ageless, immeasurable in Time, as we know it. Yet, neither must we forget that alone these Egos can do nothing. We, who live in older bodies, who have been in this world a

few years longer than they, must help, guide, lead, but never shield, weaken, or force them in any way.

We will tell these children about their bodies, about the Ego that lives in them, which has lived many times in the past and will live many times again. We must help them know their Ego, know what lessons it has come to learn. Above all we must teach our children to think for themselves, to use the bodies they occupy and develop the latent powers that lie waiting, longing for full utilization.

Education, in its truest sense, will begin for our children in these classes. Perhaps from these classes will grow, in the long years that lie ahead, the Theosophical educational system we all dream about.

This is not a big task we are setting for ourselves, not a task impossible of accomplishment. It is a logical, normal "next step." It follows the great plan of evolution. No, this work of the Child and Theosophy is not a big task, but it is a GREAT task. It reaches into the future, acts in the present and is linked with the past through the ageless Egos of the children we serve.

And so I close with this thought. Remember this, if you forget all else I have said: One Child, plus one Theosophist, plus a systematic program — that is enough. The Masters will do the rest.

## Character Education Committee

Committee to gather material, arrange lessons, publish NEWS LETTER:

Mrs. Jessie R. McAllister, Chairman, 2504 N.W. 14th Street, Miami, Florida.

Miss Ruby L. Radford, 1422 Johns Road, Augusta, Georgia.

Mrs. Florence Sperzel, 2923 Girard Avenue, N., Minneapolis, Minnesota.

Mrs. Rona M. Workman, 513 First Avenue, N., Forest Grove, Oregon.

Mrs. Geneva S. Johnson, 4454 Fulton Street, Chicago, Illinois.

Mrs. Alice Schwab, 1601 Park Avenue, Los Angeles, California.

These women are writing lessons, stories, songs, poems on a definite planned program of lessons for children, to be issued quarterly, in loose-leaf form, ready for immediate use in class, in groups, or by individual mothers, for the price of \$1.00 per quarter.

The little publication will be issued every second month for the price of 60 cents per year. Send your subscription to the above committee.

The Committee on Organization of groups of children in the study of Theosophy was named in full in last month's issue, and the wide-spread interest was plainly shown by the scattered addresses of the workers.



# Problems of Personal Survival

BY ALEXANDER HORNE

**A**N OFT-RECURRING problem in connection with the question of personal survival is that of the relationship between the disembodied soul and those it has left behind, especially those tied to it by strong bonds of affection or family connection. Does the soul follow their ascending and descending fortunes, rejoicing with the one, and mourning with the other? Is a mother's peace shattered by the misery of the orphan child she has been forced to leave behind; is a husband made miserable by the economic misfortune that has befallen his now-helpless wife? These are practical questions, and require some sort of satisfactory answer.

We can, of course, cut the Gordian knot by denying any kind of personal survival at all, which automatically disposes of the question. Or, admitting personal survival, we can conveniently place upon Divine Providence the burden of providing for some satisfactory state of affairs in the after-life. The latter alternative may be emotionally satisfying, and is often resorted to, especially by the pious, but it unfortunately leaves the intellect where it was.

An attempt to formulate an intellectually clear answer may, on the other hand, take one of the following forms:

1. The soul may be thought of as conscious of everything that occurs on earth, but helpless to do anything about it, beyond, perhaps, a telepathic contact with those it has loved, and the spiritual consolation, faith, and strength it may transmit by this means.

2. The soul may be imagined as continuing its spiritual progress on a plane separated perceptually from that of the physical world. Under such conditions it would have no knowledge of the earthly fate of its loved ones; hence would not be affected by their happiness or misery.

3. Survival may be of an impersonal character, somewhat as in Schopenhauer's presentation of the Buddhist view of transmigration. In this view, personality is a delusion, and this delusion lasts for only a lifetime. When the body dies, the personality is dissolved; what remains is Life Eternal and impersonal, plus the karmic forces which the temporary personality has generated, and at the next transmigration these may reappear in another body, with a new personality. In-between lives, there would, presumably, be no personality to commiserate with misery on earth.

4. A fourth alternative would envisage life on

the Shakespearian plan: The world's a stage, and man in his (eternal) lifetime plays many parts. But an actor has a dual personality. He is first of all a true individual in his own right, on-stage and off-stage; but, in addition, he assumes temporarily a secondary personality which is the "part" he is playing. While on-stage, he immerses himself completely in his "part": the more expert the actor, the more thorough his self-forgetfulness. So thorough may it be, in fact, that he may completely forget his real nature and think of himself only in terms of his temporarily all-absorbing "character."

But once he is off-stage and behind the wings again, he resumes his true individuality and his real continuity of life, of which the play was only an episode. He now realizes that, while the emotions he then portrayed were real enough, and while the lessons he taught the audience through the medium of his art had nothing illusory about them, yet the personality he assumed to do his work certainly had no permanent reality: it was a mask. He could no more think of commiserating with the actors he had left on the stage in unfortunate dramatized circumstances, than he could think of being sorry for himself and the unhappy parts he had portrayed while it had been his own turn to act.

Life, on this analogy, is an eternal progression of which the individual incarnations on earth are but acts. Put on with so much earnestness and so much show of reality, it is only with difficulty that a very few of us succeed in de-hypnotizing ourselves while we are still enmeshed within the veil of illusion. But once we have shuffled off this mortal coil, and taken off wig and grease-paint, we realize again the real from the unreal (at least to some small extent), and while we may sympathize with the delusion in which some of our erstwhile friend-actors are still immersed, and wish they, too, were well out of it, we realize at the same time that it is a necessary part of the drama of life, and the pain suffered is the inevitable accompaniment of the part played, while the latter in turn is a necessary activity on the road to perfect self-realization.

And perhaps it is part of the activity of the "invisible helpers" of whom C. W. Leadbeater speaks, that they engage in the arduous task of opening the eyes of newcomers to the realities of their new existence, and to the illusory character

(Concluded on page 234)



# From the Land of Indian Music

BY ADELTHA PETERSON

*(Editor's Note: It is well that we should understand the beauties of other lands, of other peoples and their culture. The following, taken from a letter from Adeltha Peterson written from Adyar, can but be helpful to that end.)*

INSTEAD of going to Ootacamund in the Nilgiris, Darjeeling in the Himalayas, Ceylon, or other popular summer resorts, with the aid of veena, drums, and kind musician friends, I have taken my vacation in the Land of Indian Music, and most delightful has it proved. Having once visited the land, I am sure now I can never stay long away from it again, but from wherever I am, will find my way back to its loved portals.

The best way to visit the land is to travel on foot; that is, by yourself walking its pleasant trails, and taking its arduous mountain climbs. If you are merely carried in the vehicles of other men's performances, you will hurry too swiftly down the main roads without understanding its real beauties.

For what is more beautiful than the first little Alankaras (graceful exercises) and simple Gitas (songs) that are taught as the beginning steps by the Indian teacher. Gradually, one learns that the secret of oriental song is in its rippling flow rather than a progress from step to step with the definite intonations we use in occidental music. Definiteness is a necessity where harmony is to be the end, but in Indian music-land with its keen appreciation of minute shrutis, tones melt into each other and are blended with infinite subtlety. If the vertical or straight line is the symbol of occidental music, the curve is that of oriental.

One requires a complete reorientation of an inner attitude before one really appreciates Indian music. It is as delicately sensitive as the fluttering wing of a butterfly — and as elusive. One learns to live in the living rather than in the achieving, in a land of eternal verities rather than phenomenal expressions. Indian music carries one into silences, and I have found this true of the Indian flute, the voice, the veena, and even the drum. It is suggestive rather than declarative.

One spot in Indian music-land I am visiting is on the roof of a little home in the midst of the downtown section of the crowded City of Madras. There on Friday evenings a little blind woman of over seventy years, with fragile fingers that yet have lost none of their suppleness, evokes tones from the veena that the Goddess Sarasvati might well hear with keen delight. "Veena" Danammal is she called, for she and her veena are one. No longer does she play before the maharajas of India, but as she picks up her instrument she murmurs, "Krishna," and playing to Him, what needs she of the pomp of earthly kingly audiences?

These paths in the Land of Indian Music, which I am stumblingly but reverently treading, seem familiar ones. We all have lived many lives in the home of the Rishis. Perhaps it is remembering.

## PROBLEMS OF PERSONAL SURVIVAL

*(Continued from page 233)*

of the life they had just left. And it may well be, also, that this process of soul-illumination may not always be immediate or complete; and, in the case of undeveloped and uncomprehending souls, the attempt may continue to be, for some incarnations, entirely ineffectual. On some such basis may we explain the case of the "earth-bound"

soul, tied to an existence whose unreality it has not yet come to comprehend.

Thus may life on earth, despite all its troubles, be justified. And thus may life between incarnations, with all its problems, be clarified on some at least partly understandable basis.



# Theosophy in the Field

## Lodge Activities

**Besant Lodge** (Hollywood) began its new season with a special board meeting to consider the many suggestions which had been offered by the members to help make the meetings more vital, and to bring Theosophy closer to their daily lives. The Tea-Table Talks have been resumed, and the year's program promises to be one of interesting and varied activities.

**Glendale Lodge** was host to the Southern California Federation on September 18, when the theme of the meeting was "The Application of Dr. Arundale's Message," a recapitulation of Dr. Arundale's inspiring visit to Southern California. An attractive little printed news bulletin, including the monthly program, has been issued by Glendale Lodge.

**Hermes Lodge** (Philadelphia): The public lectures for the season were inaugurated on September 18 with a talk by Miss Annie H. Vincent. Classes and discussion groups include "New Frontiers," conducted by Mrs. Alice F. Kiernan; "Theosophy in Everyday Life," under the leadership of Mr. Oris J. Baker; and "Clairvoyance in Theory and Practice," led by Miss Vincent.

**St. Paul Lodge** writes: "We had a wonderful meeting last Thursday evening, September 3, in our new quarters. Our hall overlooks a pleasant park, and it is truly delightful to have dignified and beautiful surroundings. Mr. Charles E. Luntz of St. Louis lectured at our first meeting, and the audience was one of the largest that has gathered at a Theosophical lecture in St. Paul for some years. To us it was pleasantly auspicious of a profitable, successful year for the message of Theosophy in our city. We are appreciative of the help which Mr. Luntz has given in so successfully launching our activities."

## Florida Federation

The fifth annual convention of the Florida Federation was held in Daytona Beach on September 3 to 5. The Hotel Troy was the scene of the activities, and forty-eight delegates registered from the nine lodges in the state.

The formal gatherings assembled in a hall made attractive by the decoration committee, and here the members gathered on Saturday evening for an informal reception to meet in mutual friendliness, and to give special welcome to the national officers, Mr. Sidney A. Cook and Miss Etha Snodgrass. It was a gay and delightful occasion made especially interesting by Mr. E.

Norman Pearson's Reelslide of Olcott and the Summer Sessions of this year.

The business session of Sunday morning was opened by the singing of "America the Beautiful," and followed by a gracious welcome on behalf of Daytona Beach Lodge, given by the vice-president, Mrs. Emma M. McDaniel. Mrs. Eva M. Harper of Miami, vice-president of the Federation, accepted the welcome, and the business then proceeded under the direction of the president of the Federation, Mr. Ralph B. Kyle.

Luncheon at the Palmetto Club was delightfully arranged, and brief talks were given by both Mr. Cook and Miss Snodgrass. The day closed with a public lecture by Mr. Cook on "Theosophy and Citizenship."

The formal activities were essential, and much appreciated, but Florida Federation gatherings are always noteworthy for their swimming parties, which on this occasion were especially enjoyed on the famous Daytona Beach. It is being friends together which makes us Theosophists, and doubtless all agree that playing together in the breakers of the Atlantic Ocean is a perfect method whereby we grow in Theosophical understanding.

## In the North Central Area

A Federation-to-be is in process of organization in the Minnesota, North Dakota, and South Dakota area, which derived special inspiration from the visit of the Presidential party in July, and this enthusiasm was focused in a very fine gathering which occurred over the week-end of August 28, when nearly fifty members from St. Paul, Minneapolis, Fargo, and Aberdeen, as well as National members, enjoyed a delightful camp on Big Pine Lake, made available with its beautiful trees and springs and camp facilities by our member, Mr. Lewis Martin, and his mother. An ideal location, it provided a perfect setting for a program which included a campfire on the first evening, a reading of poetry under the direction of several young people, a discussion of lodge problems, and the possibilities of Federation organization, and in conclusion an illuminating address by Mr. Donald Greenwood, a staff member from Olcott, entitled "Adventures in Space and Time."

The occasion was an exceedingly happy one for all who could attend, and promises very well for the future development of a new Federation in this North Central area. The members are most grateful to Mr. and Mrs. Martin for their gracious hospitality, and to the committee of organization for the carefully arranged program.



# Theosophy in Action

## T. O. S. "Bulletin Board"

So you are interested in Order of Service work? All right. How many of last month's appeals did you respond to? No? Well, it still isn't too late. The test of the sincerity of one's beliefs is action in support of them. Let's be doers — not readers only. It has been worked out experimentally that fifty-five minutes, \$2.65, and some discarded clothing, are the minimum which response to all last month's appeals (in some degree) involved. Not a heavy month's work for such a splendid ideal. Why not do your part now?

\* \* \* \*

Write Governor Clarence Martin, Olympia, Washington, asking life imprisonment for Herbert Allen, whose death sentence is now under stay of execution for two months. He supported his mother and two young sisters during the depression. With two other boys (all intoxicated) a store was held up and one of the other boys killed a man. The other two have been executed, though one was only nineteen. This boy was a minor at the time of the crime (not allowed to vote because not yet arrived at years of discretion). Yet the state would take his life although he did not fire the fatal shot; merely because he was along. Washington T. O. S. are fighting hard to save this boy who, they say, shows possibilities of making something of himself if allowed time to develop in prison training.

\* \* \* \*

Peace workers — here's a chance. A peace education display will be made at the San Francisco Fair next year and \$35,000 will be spent on it. Mrs. William Kent, Kentfield, California, (non-T. S.) asks for any pictures, articles, poems, slogans, etc., which could be used in a giant book with electrically turning pages which will be the center of the exhibit. Mail them direct to her.

\* \* \* \*

Our people in Rochester, New York, want help for the Friendly Nursery, 1064 Clifford Street, which takes care of children while their mothers work, and which failed to get listed with their Community Chest. Needs money badly. It could be sent direct or through Head Brother Frances Wile, 81 Alexander Street, Rochester, N. Y.

\* \* \* \*

An entreaty for China's sake comes from Mrs. Alice Kiernan: "Japan is now dependent on the United States for over half of her war supplies. We would not be accomplices in a crime in our communities. Why should we be accomplices in an international crime? Please write to President

Roosevelt, Secretary of State Cordell Hull, your Senators and Congressmen, urging official action to prohibit export of war supplies to Japan. Write your newspaper asking editorials urging non-participation in Japanese aggression. Order and distribute copies of the pamphlet 'America's Share in Japan's War Guilt,' 15 cents each, from American Committee for Non-Participation in Japanese Aggression, 8 West 40th Street, New York City."

\* \* \* \*

Californians who don't want vivisections to get their lost pets from public pounds for experimentation, should telephone and buttonhole at least twenty persons each and convince them that they should vote for the initiative measure called the Humane Pound Act, which will be on the ballot November 8. Then telephone to each that day to see that they don't forget to go to the polls. Strangely, many will forget. A bitter fight (involving untruth) is being waged against it.

\* \* \* \*

Sam Taylor of Seattle wants all Theosophists to write to Secretary of State Hull protesting against the bombing of civilian populations in China and in Spain and urging him to use every effort to discourage such practices.

\* \* \* \*

Those trying to combat race prejudice by education may be helped by writing for advice to Mrs. Edwin N. Lord, 166 Greendale West, Detroit, Michigan, who has charge of study programs for two large non-T. S. groups and who uses E. Norman Pearson's slide films in work for religious and racial understanding. Her programs have been on Orientals in this country, on Mexicans, South Americans, and Negroes. Last year Islam was used as one subject, and this year the Hindu.

\* \* \* \*

There is talk of reviving bull fighting in Cuba to lure tourists. Volunteers are wanted to write to the President of Cuba, Havana, stating that bull fighting would repel rather than allure you as a visitor, and that you hope beautiful Cuba will not take any such backward step.

\* \* \* \*

Orlando, Florida, starts with its own lodge members, seeing that all have brotherly aid in finding work, in exchanging their products, in having access to a cooperative loan society and to medical and dental care. How wise to begin

(Concluded on page 240)



# Theosophical News and Notes

## To the President and Mrs. Arundale

Thanks extended to Dr. and Mrs. Arundale by your National President, though spoken in deepest appreciation, seem so inadequate in comparison with the very great inspiration and good accomplished by reason of their visit. So we repeat here in print, on behalf of all our members and all our lodges, the genuine appreciation and deep heartfelt thanks of the whole American Section for the joy that our President brought to us through the opportunity of contact with him and Mrs. Arundale, felt no less by those who were not among the large percentage fortunate enough to see and hear the President either in Convention or Summer School, or at some of the several points where members gathered in the course of the Presidential tour. Many are the letters that have reached Headquarters from those who had that privilege.

## New Class Bulletin

A new and attractive announcement of class work has been developed by Mr. J. C. Myers of Chicago Lodge. At the head of each of three columns he presents a small diagram illustrative of some Theosophical teaching, and beneath each diagram a few words of explanation or a suitable quotation. At the bottom he announces the classes that will deal with these subjects, made intriguing by these interesting illustrations. The notices are prepared in several colors on a Ditto machine.

## Our Gratitude to Miss Young

Miss Florence Young, of Alhambra Lodge, recently presented to Headquarters a beautiful painting of a California landscape, which adds its touch of loveliness to our building. We are grateful indeed for these gifts to Olcott, and particularly when they are thus created by our members.

## Board Decision Regarding Dues

In the discussion of the Board of Directors in the matter of increasing dues, consideration was given to the problem arising where there is more than one member of the Society in a family. It was decided that in such circumstances the increase would apply only to one member, except that if others were employed, the increase would apply to them also.

## A Toast — To Our Members

Who are so gallant and happy in their dedication to the work of the Society.

Who are unfailingly generous of time, of money, of energy, glad to give to the uttermost.

Who keep their vision clear, regardless of differences in personalities, divergences of policy, or conflicting opinion.

Whose loyalty to Theosophy widens their sympathies and deepens their aspiration.

Whose affection for family and lodge circles is extended to the greater circles of nation and world, including Olcott and Adyar.

Who recognize the increase in dues as a forward stride in the service we render to our nation.

Whose motto is we *will* and therefore we *can*.

Whose hearts are warmly tender to every living thing.

## The Publicity Department

The following interesting report of publicity activities supplements the data given in the Annual Report of the National President:

In the first eight months of the year, over 300 inquirers about Theosophy have been referred to lodges, to contact the inquirer, to show him Theosophical brotherhood in action, and to strengthen his interest in Theosophy.

Requests for information have been received from over 550 inquirers, and 130 have given names of friends who they thought would be interested. All of these have been followed up by correspondence, but the actual contact with these seekers for the light has had to be left in the hands of nearby members and lodges. A number of these inquirers have joined our lodges.

This department at Headquarters is in charge of Mrs. Sarah Mayes. During the coming year we anticipate that it will have a greatly increased number of inquiries to deal with. We hope that our lodges and members will cooperate to the fullest extent as inquirers are referred to them, for each is one who has evidenced by his interest that he needs the friendly contact and the kindly presentation of the truth which only Theosophists can give.

## Mrs. Jo Ann Loutit

We welcome a new resident and volunteer worker, Mrs. Loutit of Chicago, who so much enjoyed working in the Press department during the Summer Sessions that she has come to continue that service here at Olcott.



### Character Education Committee

Mrs. Jessie R. McAllister of Miami has undertaken the development of what promises to be a fine piece of work in teaching Theosophy to younger children. Already she has prepared a series of lessons most intriguingly illustrating the teachings of Theosophy, and these are to be furnished in a month-by-month series to mothers and to leaders of children's groups. In the course of the series children will get a fair foundation of the underlying principles of Theosophy in simple terms, in story style.

This is splendid work and it is earnestly hoped that mothers and others who have the care of children will, by their subscriptions to the lessons, see to it that this work pays its way, so that it may be continued on behalf of the children.

### Program for the Year of Seattle Lodge of the Inner Light

A well-organized outline of activities includes a series of public lectures to be given by different members of the lodge on the great themes contained in a good many of our basic Theosophical titles. This procedure will give the public as well as the members very sound and fascinating Theosophy as such, and will furthermore give a variety of speakers opportunity.

The members' meetings are to include a portion devoted to The Theosophical Order of Service, and a second period for music and a brief inspirational reading, and then a class devoted to the study of Thought Power under the direction of Mr. Ray Wardall.

For this class, outlines and questions will be released in advance, so that everyone will be prepared to participate. The evening is to conclude with a reading of some beautiful poem or impressive prose selection. This regular members' night will give way to a young people's evening class each month, thus providing that the young people shall have their own special opportunity.

Mr. Ed Vail will continue his class in Introductory Theosophy, and later in the year it is anticipated that an advanced class will be started.

The young people in the Northwest are fortunate in the leadership of Bill Kregar in Little Theater work, so that doubtless there will be occasions for special dramatic performances to be enjoyed not only by the participants but by enthusiastic audiences.

Such a program of activity promises warm friendliness among the members, genuine instruction in Theosophy itself, and a growing interest both on the part of members themselves as well as their friends. We shall be immensely interested in the progress of the work and look forward to future accounts of its success.

### Refugees

Heart-rending appeals from members of the Society in Spain and in Austria continue to reach Headquarters. Some time ago an international fund, under the treasurership of Mr. Jeffrey Williams of London, was established for the helping of our brethren who are suffering from Nazi persecution and from the war conditions in Spain. The refugee work has fallen principally upon the shoulders of Mr. Jeffrey Williams and Mrs. Adelaide Gardner of England, with Mr. Peter Freeman of Wales and Mr. Christopher Gale of Scotland also rendering active help. Mrs. Gardner writes of the pitiable stories from Vienna from members with whom she is in direct contact, brethren who are living under the shadow of terrorism, but who are ineligible as immigrants in other countries on account of age or sickness.

Here is an appeal that touches the very roots of "our basis of brotherhood." Who can respond? Send contributions to Headquarters for transmission to the treasurer of the fund.

### The September Issue of "The Theosophist"

Each month *The Theosophist* comes to us with a splendid series of articles including first of all the Watch Tower by our President, who is also the editor. Dr. Arundale's challenging exposition of the law of sacrifice should be given earnest attention by every member, if we are to face our responsibility as bearers of peace and goodwill in a world too filled with cruelty and animosity. The associate editor, Mr. Davidge, continues a series on the Inner Government at work under the title, "The Adepts Guide India." A splendid address on the life of the Lord Buddha given on the Full Moon Day of this year sets forth beautifully and impressively the life and ministry of this great personage. Mr. Jinarajadasa pays tribute to Madame Blavatsky, and also gives an interesting sketch on the "Abolition of Slavery in Brazil." Mrs. Josephine Ransom continues her series on "A Simple Approach to *The Secret Doctrine*." The life story of Sir Francis Bacon is continued by Helen Veal under the title "Son of England." Variety and breadth of interest are noted in the additional subjects in this number, all worth our attention.

### Our Glads

Year by year the flowers at Headquarters become more beautiful in their increasing number. During recent weeks the rooms and hallways of Olcott have been gay with constantly fresh bowls and vases of the gladioli which are the product of Mr. Donald Greenwood's careful selection and production of bulbs for our grounds.



**A Member's Letter**

Dear \_\_\_\_\_

I have been unemployed more than six months since I attended the Convention at Wheaton in the summer of 1937. I am enclosing with this letter a money order for \$25 to pay my pledge for the Burning of the Bonds and \$5 to the Greater America Plan. It just occurred to me that I still have my membership dues to pay to the National Society. I might have taken care of that first and let the \$25 payment wait until later, inasmuch as I cannot do more just now. These are the first of my debts which I am able to pay, and I am able because, remembering what Mr. Cook wrote in one of our AMERICAN THEOSOPHISTS, I am *determined* to do it.

Fraternally,

**Middle Atlantic Federation Bulletin**

Federation Bulletins are proving increasingly effective in drawing lodges into closer contact, and in helping the isolated member to discover his fellowship with those in his own vicinity. Bulletin No. 4, especially the responsibility of the two lodges in Norfolk and Richmond, was released in September by the Middle Atlantic Federation, and brings a challenging Foreword by the President of the Federation, Mrs. Pearl B. De Hoff, as well as an inspiring address by Dr. Arundale, given when Dr. and Mrs. Arundale were in Baltimore last June.

**To the "Olcott Daily News" Staff**

Amid all the "thank you" letters that have been written to the very many contributors and helpers in the success of the Summer Sessions, we have regretfully omitted to thank Mr. Carle Christensen and his staff who produced the "Olcott Daily News." Our thanks are late but none the less deeply felt.

**"The Theosophical World"**

The latest issue of *The Theosophical World* shares with all Sections a rather full account of the activities in the American Section during Summer School and Convention, and includes part of the tour of the President and Mrs. Arundale. This magazine, intended for the use of our members, is inspiring in the contacts which it establishes for all of us with our fellow-members and co-workers in Sections all over the world. Happily we become acquainted with one another, and feel our kinship and the joy of mutual participation in service to the Theosophical movement. Do not miss this opportunity to know better your fellow-members and the activities of Sections in other nations and continents.

**Additional Convention Greetings**

Through Mrs. Ben-Allen Samuel greetings were received from the Round Table of India, and also from Madame Fedorenko, Chief Knight in France.

We are sorry that these greetings were omitted in the list given in a previous issue.

**New Members for August**

Applications for membership during the above period were received from the following lodges: Besant (Hollywood), Birmingham, Hermes (Philadelphia), Laramie, Longview, New Orleans, Santa Barbara, Springfield; and National member: Brainerd, Minnesota.

**Olaf Folden**

Ojai Lodge lost one of its much loved members on September 4 when Mr. Olaf Folden was killed in an automobile accident. An ardent student of Theosophy, Mr. Folden will be greatly missed by his fellow-members, to whom he was a kindly, tolerant friend. The funeral service was conducted by Miss Marie Poutz.

**WHEN WERE YOU BORN?**

A short-cut, simplified method of correcting observed birthtime to true time by the PRENATAL METHOD.

The book is intended for students who can set up a birth chart.

But there is much of interest for all students of astrology. Included are original hints on how to judge the Ascendant sign, when no birthtime is known. Also other valuable astrologic as well as occult information.

The booklet, paper-covered to keep the price low, sells for one dollar.

On sale after September, 1938. Send your dollar, which includes the tax, with your order to the author.

Julia K. Sommer,  
"Krotona,"  
Ojai, California.



### A New Member's Letter

Dear \_\_\_\_\_ :

It is with happiness and also a slight feeling of diffidence that I write this letter and herewith enclose my application.

Not only Buddhism but Hinduism and the teachings of the Lao-tse hold equally strong attractions for me. For a number of years the study of comparative religion and philosophy has occupied my spare time. It has been a study of utter fascination, whereby the usual recreations and amusements fade into insignificance.

The restlessness of social and economic competition, the degradation of learning to a mere means of getting fame and wealth, the indolence and cynicism, and above all, the fear of failure, of poverty, of being condemned, are unfavorable to any movement for the social and religious elevation of a people. It has often astonished me that so comparatively few people are interested in religion and philosophy. It is only through these that we learn to appreciate simplicity, independence, and serenity; that we unlearn the lesson of endless acquisition, which an industrial environment so insistently inculcates.

I have been brought up in the narrow confines of the Roman Catholic Church, where the retention of certain dogmas are an affront to reason and conscience. Much the same may be said of the Protestant churches. It was as if leaving a prison-house when I began to read the Sacred Books of the East.

I did think that studying by myself would be enough. The need of being with like-minded people, at least occasionally, came later. But where could I find a group which would study and teach the Ancient Wisdom; a group which would dare to demonstrate the relation between truth and practical goodness through all fields of domestic and international politics, education, science, religion, and ethics; which would be tolerant, free from arrogance and exclusiveness? Would The Theosophical Society fill this need?

Not being an easy "joiner," it has been a rather momentous decision. I read some of the

criticism, calumny, and ridicule leveled at the T.S. — Keyserling's criticism is perhaps the severest. Although he has independence of thought and is enormously stimulating, he is too contradictory, prideful, and presumptuous for my taste, and therefore I cannot take his criticism seriously. Nor do I expect the Society and its leaders to be all wise, infallible, and perfect. All I can say is that I have a wholesome respect and admiration for all unselfishness, tolerance, non-attachment, disinterested virtues, courage, intelligence, and generosity, and I think I will find these stressed and actually practiced, more so among Theosophists than other groups of people.

While I realize the absurdity of trying to reform the world, we can as a unit reform ourselves and so do our bit. Most of us will agree with Thoreau when he says: "I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor."

Sincerely,

### Statistics

July 1 to September 15, 1938

|                                   |            |
|-----------------------------------|------------|
| <i>Burn the Bonds Fund</i>        |            |
| Total.....                        | \$2,056.81 |
| <i>Building Fund</i>              |            |
| Total.....                        | 76.51      |
| <i>American Theosophical Fund</i> |            |
| Total.....                        | 108.75     |
| <i>Greater America Plan Fund</i>  |            |
| Total.....                        | 15.00      |
| <i>Easy Savings Plan Fund</i>     |            |
| Total.....                        | 41.31      |
| <i>Olcott Tree Fund</i>           |            |
| Total.....                        | 25.00      |

### Deaths

Miss E. May Buckley, Glendive Lodge, August 19, 1938.  
The Rev. Olaf Folden, Ojai Lodge, September 4, 1938.  
Mrs. Jean W. Hubbard, Chicago Lodge, September 4, 1938.  
Mr. Albert Lipper, Kansas City Lodge, August 30, 1938.  
Mr. William Rooney, National Member, July 13, 1938.

### Marriage

Miss Aileen Moynihan, of Seattle Lodge of the Inner Light, to Mr. Stanley Yust, recently.

## THEOSOPHY IN ACTION

(Continued from page 236)

among those near to us — our lodge friends — with tactful help to those in financial straits, to those hunting work, to the sick, or worried. What other groups will start now to strengthen their intra-lodge ties with good committees for this sort of brotherly service, which later can be done for those not of their own number?

\* \* \* \*

A splendid group of women (the Association of

Southern Women for the Prevention of Lynching) in our social service department, 709 Standard Building, Atlanta, Georgia, has a worthy object. Who will write and ask how they would like to be helped?

\* \* \* \*

Send in word of needs you know of. Address Blanche Kilbourne, Ojai, California.



## Book Reviews

*Three Guineas*, by Virginia Woolf. Harcourt, Brace and Company, New York, N. Y. Cloth \$2.50.

This book is a brilliantly and beautifully written examination of the questions concerning the education and economic freedom of women; war and peace; politics and careers.

In *Three Guineas* the author has followed two streams of thought — woman's independence and the prevention of war. These two streams are followed until they flow into the same sea; and that end, that goal, is not merely peace, not merely freedom and equality for race and sex and people; it is human civilization, a civilization which must be better, sounder, surer than any we now know. The writer feels that toward so broad a purpose must we move if wars are to be prevented and the human mind and spirit are to stand erect and fearless in this world.

To think that size relates to godliness is as though one listened to a man for his stature and not for his words. Tall buildings are not more lovely than a flower, nor twenty harps sweeter than a singing bird. We should think of all things as though they were as ourselves, for once we shared their life, in our first journey from the hands of Ptah. From *Winged Pharaoh* — JOAN GRANT.

### Why Claude Bragdon Wrote His Autobiography

Every human life has a pattern which is part of a larger pattern, which is part of a larger pattern still, and anyone who is able to give even a momentary glimpse of this "Figure in the carpet" has performed a useful service. Symbols in stone, wood, or paint, of moribund religions and cultures have doubtless their use and value, but any sincerely written life-history, aside from its purely personal interest or importance, must of necessity show "the very age and body of the time his form and pressure" — it is a living monument. —

From *More Lives Than One*.

The fact that the self can "cognize the mind as a thing apart is adduced as a proof of its existence, for that the mind could be aware of itself as an object is untenable. —

From *Yoga and Western Psychology*, by GERALDINE COSTER.

*Primitive Religion: Its Nature and Origin*, by Paul Radin; *The Viking Press*. \$3.50.

This work is valuable for the accounts of primitive cults, rites, beliefs, and initiation ceremonies among various primitive peoples, the culture of the American Indian being largely drawn upon.

Professor Radin's emphasis on the shaman, is of particular interest. The medicine-man, the priest-thinker, is from the start, the central character in the evolution of myths, cults, and creeds. Of interest also is the occasional reference to the "almost universal belief in reincarnation among the non-agricultural (that is, the most primitive) civilizations." This, of course, is amenable to a mystical as well as an anthropological interpretation. — ALEXANDER HORNE.

*Our Lady*, by Upton Sinclair. Rodale Press, Emaus, Pa. Cloth \$1.50.

*Our Lady* is an absorbing story of Mother Mary returning to the modern world. It is quick moving and natural. Mary does not seem out of place in the setting of the story, even though the author has lifted her from her time and country. That is the artistry of Sinclair's writing. The conception of Mary coming into the future and never realizing that she is the Virgin Mary and that Christ is her son is stupendous.

In the long run, every man must bear his own burden, and students who accept the idea that justice rules the world through the operation of what Orientals call karmic law, realize that it is always a man's own thought, emotion, or action that has tied that burden on his back. —

From *Racial Cleavage*, by ISABELLE M. PAGAN.

It is better to be the child of courtesy than the slave of custom. "The laws of good and evil, are the same for all time and for all countries. But modesty and courtesy wear many guises. They are the products of their time and place and their measure must be taken from one's company." —

From *Winged Pharaoh*, by JOAN GRANT.

The trinity of Nature is the lock of magic, the trinity of man the key that fits it. — H. P. BLAVATSKY.



# BOOK SUGGESTIONS

## FOR YOUR FALL READING

**More Lives Than One** by Claude Bragdon. As architect, writer, scene designer, and student of the occult, the author has had a distinguished career in several different fields. In this autobiography he tells of his adventures, intellectual and spiritual, in these various fields of endeavor, along with insights into his personal life.

*Just Published*—Cloth \$3.75

☆ ☆ ☆ ☆ ☆

**One Life, One Law** — "Thou Shalt Not Kill," by Mabel Collins. Tremendous is the need of our world to recognize in all its practical implications the fact that all Life is One, and that the contravention of this basic law is the fundamental cause of suffering, the strife of today between individuals, races, classes, and nations. Cloth \$ .60

**Personal Memoirs of H. P. Blavatsky.** Compiled by Mary K. Neff. Virtually an autobiography compiled from the records at Adyar, this book includes details of the early period of H. P. B.'s adventurous life, before the formation of The Theosophical Society, and many of the gaps which have hitherto been mysteries in her life are now for the first time filled in from her own writings. Cloth \$3.75

**Racial Cleavage or the Seven Ages of Man** by Isabella M. Pagan. This is one of the most delightfully written and valuable works along Theosophical lines that has appeared for sometime. It presents a Theosophical view of mankind — yesterday, today, and tomorrow. A guide to the understanding of our brother man and his racial and class distinctions the world over. Cloth \$3.00

**Yoga and Western Psychology** by Geraldine Coster. In this book the two psychological systems of the East and West are examined and compared. Psychoanalysis is examined in the light of the ancient body of rules contained in the Yoga Sutras of Patanjali. Cloth \$2.00

**Winged Pharaoh** by Joan Grant. Entrancing as a novel, poetical in language and imagery, deeply wise in its philosophy, *Winged Pharaoh* will be eagerly welcomed by every Theosophist who has longed to be able to pass on to many friends the power and wisdom, the beauty and truth of Theosophy presented in story form. Cloth \$2.50

## THE THEOSOPHICAL PRESS

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